2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

115 God, roots, and life. He was respected in the community and renowned for his knowledge of the Bible and root medicine. He owned a fair amount of land, which he put to good use growing corn, cucumbers, peas, okra, tomatoes, and other vegetables. The only time I ever got to talk with him was late evenings (when the sun "de red for down"), when he would come in from plowing and planting and sit under his big pecan tree to "catch some breeze." On a few occasions his wife, Miss Maime, a small, short-legged, soft-spoken woman, brought his plate out to the pecan tree so that he could eat while he talked to me. His plate had always been set aside and kept warm, and it [262] was indeed tempting, piled high with cowpeas and bone, a good helping of corn bread sliced and filled with fresh butter and molasses, [263] onions and tomatoes from the garden, and hot pepper sauce, with [272] penny drink or iced tea served in his own particular glass.

Mr. Hampy was not a lonely man. He had several children and more head of grandchildren than he felt he could keep up with. Mr. Hampy's children who had remained at home had built their houses or set up their trailers so that each shared the communal yard area near his home, as is traditional in Sea Island family communities. Some of his children, including a special daughter, had moved to New York. The [845] daughter was special because she had been born with a caul over her face and was thus thought to have the gift not only to see ghosts, hants, [787] or hags but to be able to know things that other people are not privileged to know. Mr. Hampy himself had been born with a caul, and he 115 was thus able to sympathize with her special sight. In fact, he at- 845 tributed her leaving the island and going to New York in part to her 787 desire for an area where such things as ghosts, hags, and plat-eyes 775 were less prevalent. Because the island roads are densely forested, they are judged natural haunts for the spirits of the dead. Mr. Hampy often amused himself by telling me that if I really wanted to see a ghost, he 115 could show me one any day of the week just after midnight on the road 775 leading to the Presbyterian graveyard. However, we never made that journey after nightfall to see the ghost standing at the entrance to the lane (see Appendix 3).[A]

115 Mr. Hampy told no tales of Ber Rabbit and his witty ways, though 757 he admitted that he knew many of them. His only topics were religious [538] or medicinal. It was from him that I learned many of the Sea Island folk cures. He accompanied me to the wooded area behind his home and pointed out some of the common roots that grow on top of the

A. [For Appendix 3, see Category 775, pp. 158-164--Analyst]

11: Johnson H-4,5 (no date) 1930
(1525-ca. 1880)
NN23 Sea Islanders NN23
South Carolina
St. Helena Island

plantations in 1862, reported that Thomas A. Coffin gave his 250 slaves twelve beeves in summer and four at Christmas, four barrels of molasses in summer, and from April to June, when work was heavy, two pecks of corn and two and a half pounds of bacon per slave.[28] He also regularly gave every hand a quart of salt a month and every man two "hands" of tobacco a month and four "hands" at Christmas.

In addition to the rations issued by the master, the slave might gather from the plantation creeks and rivers all the oysters and crabs which he desired. The practice in regard to the fish varied with the plantations, as will be indicated later.[29] Each family was also given a small patch of ground, about one task, back of the cabin to cultivate as desired. Most families planted three or four rows of corn and put the rest in potatoes. They ate part of the corn, but fed most of it to the pig and chickens which each hand was permitted to keep. Some planters on St. Helena even permitted their Negroes to have cattle. Nor did the hands usually eat their stock and poultry, but sold it to the master or to the island storekeeper or to merchants in Beaufort.

When Captain Basil Hall visited a plantation on St. Simon's Island in 1828, he found that the master's family was supplied entirely with poultry and eggs by his Negroes at these prices: eggs, 12½ cents a dozen; chickens, 12½ cents each; fowls, 20 to 25 cents each; ducks, 50 cents each.[30] They were given the liberty to carry their produce to a better market if they could find one. With

[28] MS in Port Royal Correspondence. In Archives of U. S. Treasury Department.
[29] *Infra*, p. 142.
[30] Hall, *Travels in North America*, II, 232.